2:Lowie E-4 (no date) 1946 SP8 Otuké SF18 Bororo SP8

THE BORORO

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TRIBAL DIVISIONS AND HISTORY

The *Bororo* linguistic family comprises two major branches, the *Bororo* proper and the *Otuké* (Créqui-Montfort and Rivet, 1913). Culturally, the *Otuké* must be considered with the tribes of the Province of Chiquitos (Handbook, volume 3). Ethnographically, the *Bororo*, at least of the *Eastern* subdivision, are far better known.

I. *Bororo:* (1) *Eastern Bororo;* (2) *Bororo da Campanha;* (3) *Bororo do Cabaçal;* (4) *Umotina* (*Barbados*), formerly between the upper Paraguay and Sepotuba Rivers, peaceable since 1913; remnants survive in Barra dos Bugres; (5) *Bororo* of the upper Rio Cuyabá; and (6) *Bororo* in the Minas triangle (aldeas of Sant' Anna, Pizarrão, Lanhoso, and da Pedra, founded in 1741 with *Bororo* from the Rio dos Porrudos as a protection against the *Southern Cayapó*. In 1811 part of the aldea das Pedras was transplanted to Bananal, an Araguaya River island. The fifth and sixth groups are now extinct.

B [619]

II. *Otuké:* (1) *Otuké* proper, about lat. 17°–18° S., long. 59°–60° W.; (2) *Covareka*, about lat. 17° S., northwest of the preceding; and (3) *Curuminaka*, just southwest of the Guaporé headwaters, lat. 16° S.

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The *Bororo* subfamily centers in Matto Grosso, but extends slightly across the Bolivian border and into western Goyaz. Excluding the virtually extinct groups noted, we may recognize a *Western* and an *Eastern* subdivision. The former includes the *Bororo da Campanha* (*Campina*), i. e., the plains dwellers southwest of the lower Rio Jaurú, an affluent of the Paraguay River; and the *Bororo Cabaçaes* (*do Cabaçal*), north of the Jaurú River on both banks of the Rio Cabaçal. The *Eastern Bororo*, or "*Orarimugudoge*," to whom the blanket term "*Coroados*" has sometimes been applied, extends from lat. 15° to 18° S. and from long. 52° to 56° W. The three subtribes live about (1) the upper and middle São Lourenço River; (2) the Rio das Garças, a tributary of the Araguaya River; and (3) the Rio Vermelho, affluent of the upper São Lourenço; here are the villages of Kejara, Pobori, and Jarudori.

B [131] [361]

In 1888, Von den Steinen (1894) visited a São Lourenço group which had been settled at Theresa Christina, near the Prata-São Lourenço confluence, southeast of Cuyabá. He set the population at 350 and heard that it had originally been 1,000. Another group was then settled at Izabel, at the Pequiry-São Lourenço confluence. In 1901, W. A. Cook (1907) visited eight villages in this region.

B [114] [162]

The Rio das Garças district has been missionized by Salesians since 1902, Colbacchini describing the natives in a major treatise (1925). In 1934, Baldus (1936) visited Sangradouro, Meruri, and Tori-paru, villages in this area, and estimated that less than 1,000 *Bororo* lived east of the Paraguay River. In Tori-paru he found a little over 100 residents, 35 men occupying the men's house.

B [777]

Lévi-Strauss (1936) investigated the village of Kejara of the Vermelho division and estimated its population at 140. This is probably Frič's Kejari (1905), since moved to a different spot.

In 1894, J. Koslowsky (1895 b) saw some *Western Bororo* in Descavalados and across the Bolivian border.

In 1931, Petrullo (1932) took photographs of the *Bororo da Campanha* and on the São Lourenço River. His excavation of sites at Descavaldos revealed pottery and a method of interment different from those of the *Bororo* and presumably pre-*Bororo*.

B [172]

2: Steinen--591 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Bororo SP8

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291 exaggerated. According to Langsdorff's description, however, the belt seems to be the main thing, since strands hung down freely and there was no band to be fastened to it. The observer himself does not believe that its purpose was concealment. There was very little of this likewise among our Bororó women, and, as far as their modesty is concerned, it remained not only partly, but entirely concealed, or more accurately, the very opposite of it was present and, quite apart from the dissoluteness of the Brazilian civilizers, was present in large measure to begin with. All things considered, I regard it as not impossible that the wide [482] belt of bark or tapir skin originally had a different purpose. The women carried home from the forest back-baskets so heavily loaded with palm nuts that they seemed almost to collapse under the load and were unable to walk, but only to trip along; moreover, the end of the back-basket rested in the small of the back on the strip of belt and the latter protected the skin here just as the bast ring protected the shoulders of the Kulisehu Indians in the transport of canoes. A piece of tapir skin, especially, must have served excellently as padding. Meanwhile, however, it had turned into a pretentious, tightly clasped armor.

304 [852] The ear lobes were pierced in the case of both sexes, but among the boys this was done by the father at the age of eight to ten years when they were beginning to practice hunting skills seriously and among the girls, as we shall see, it was done with an entirely different meaning by their future husbands.

• [619] The pierced lower lip was the tribal mark of the men. I have told how our Antonio, whom a woman claimed as her stolen /475/ 301 son, was examined for this. Waehneldt says of the Bororó of the Jaurú that some of them also wear a sort of "toothpick" /Figs. 130-132 appear here/ in the nasal septum; an ornament of pieces of wood was found in the pierced lower lip on a number of them. In their everyday life our Bororó never wore anything at all in the hole of the lower lip. Only boys, cf. Fig. 128 /see p. 571/, were in the habit of using small sticks which kept the hole open; one saw bone splinters, for example, from the cayman, occasionally a nail, and sticks of resin with a little button at the end inside the mouth. Adults, for festive ornamentation, wore sticks of the